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I begin my discussion of Mr. Page's paper by emphasizing certain words which stand in parenthesis in the preceding issue, in which I suggested that Mr. Page was painting the situation in England in too somber colors. It is indeed a most hopeful sign for the future of the Classics that teachers both here and abroad are so ready at self-examination, so willing to ask whether they are reaching results commensurate with their hopes or with the labor and devotion they expend. But it is entirely possible to carry that self-examination too far, and in the process to lose a true perspective, and by consequence to be unable to give a really truthful picture of the situation. When we are inclined to emphasize our failure to reach results, it might be worth while to ask ourselves how teachers in other branches are faring. Do the teachers of English, for example, with all the enormous advantage they have from the outset, in the very fact that the language with which they are dealing is their pupils' vernacular, do these teachers, I ask, reach results that satisfy them? do they reach results such as we ourselves, as teachers of the Classics, have a right to expect, nay to demand, at their hands? Do they teach their pupils grammar? Do they convey to their pupils any apprehension or comprehension of literature? We are all familiar with the complaints that representative teachers of English have been making lately that there is something radically wrong with the teaching of English. We might pursue our inquiry into other fields, with similar results, with the outcome that we should hold truer views of our success or unsuccess. Let no word of mine imply even that we have much cause for profound self-satisfaction; what I mean to suggest is merely that the phenomena which called forth Mr. Page's paper in England and which have called forth similar papers here are not confined in any way to the teaching and learning of the Classics, but are as wide as the field of study itself.

What Mr. Page had to say about the teaching of Greek is, of course, by no means new. Mr. Collar several years ago in the introductory remarks which he contributed to the beginner's Greek book by Mr. Gleason and Miss Atherton embodied exactly this point of view; there are other recent beginner's Greek books in which the amount of writ-

ing into Greek, for example, has been very greatly reduced.

Personally I think Mr. Page's panacea for Greek no cure at all. Lucretius's argument, that *nil e nilo creatur*, applies fully to the study of Greek. To read Greek well, readily, with apprehension and with pleasure certain things are needed. What those are everybody knows; certainly grammar is one of them. We surely cannot convey to a boy a knowledge of grammar by omitting grammar either wholly or largely from his fundamental training. What is needed is that the Classics shall be taught only by those to whom, to use certain words from a recent editorial by Professor Lodge, the Classics are not a trade or a profession but a life, bone of their bone, so to say, flesh of their flesh. In the hands of such teachers even grammar will have no dry bones, but will at all times be instinct with life.

On another side I am compelled to take exception to Mr. Page's panacea. He seems to imply that Latin should be made a *corpus vile* for the benefit of Greek, that hard drill should be got in connection with Latin, but that Greek should be handled as literature. This hardly seems an altogether generous proposal, that Latin should be made to bear all the odium of classical study (if odium there is to be at all). Nor is it an altogether sound position, for it involves forgetfulness of the fact that Latin too, as well as Greek, has a literature. If, then, there is any virtue in the plea that Greek should be studied as literature, the plea applies fully to Latin also. I am not one of those who deny to Latin literature merit and originality; rather do I urge most strongly that grievous injustice has been done in the last century or so to Latin by German scholars and those who blindly follow them, in the exaggerated emphasis laid on the surface resemblances of Latin writings to Greek and the disregard of the fundamental and wide difference in spirit which lies between the main portions of Latin literature and the literature of the Greeks.

At Ann Arbor three years ago I had the pleasure of listening to an address on The Nature of Culture Studies, by Mr. R. M. Wenley, Professor of Philosophy in the University of Michigan. The paper is well worth the attention of students of

the Classics; it appeared in *The School Review* for June, 1905. At the same University, on another occasion quite divorced from classical interests, I heard an admirable address by President Woodrow Wilson of Princeton University, in which Mr. Wilson argued forcibly that the student who from the beginning of his University career confined his attention to those subjects which have so to say a market value, the so-called practical subjects, was, mayhap, *in* the University, but not *of* it. The pendulum has for some time been swinging against classical studies, largely because attention was from the nature of the case so largely given to the newer subjects, science and modern languages. There are some signs that the over-emphasis laid on these subjects is likely soon to be a thing of the past; Mr. Andrew White has been quoted to me as having said in effect that the law of supply and demand would soon operate to the advantage of humanistic studies. I understood Mr. White's point to be that the supply of students trained primarily or exclusively in science was already equal to the demand, if not in excess of the demand, and that by consequence the strong impulse that has marked recent years to train one's self in science because of the superior opportunities offered there by reason of the fact that the supply was not equal to the demand would soon cease to operate, and that men would be freer than before to follow their natural bent. Meanwhile every teacher of the Classics should exert himself to be all that such a teacher should be. The Classics are, we know, immortal in themselves; they have nothing to fear at any hands save the hands of those who study or of those who teach them.

C. K.

THE VOCABULARY OF HIGH SCHOOL LATIN¹ (Concluded)

In reflecting upon this problem, it seemed to me that perhaps some definite, some interesting results might be gained by a study of the authors read in high school and by observing the words that are used most frequently by them.

I chose the first five books of Caesar's *Bellum Gallicum*, the six orations of Cicero usually read in the schools, and the first six books of Vergil's *Aeneid*. I found that the total vocabulary for the first five books of Caesar was 2,106 words, that the total vocabulary of the six speeches of Cicero was 2,117, that the total vocabulary of the first six books of Vergil was 3,214, but that the total vocabulary of the whole was only 4,642. Now, further study of this vocabulary showed some very interesting facts. Out of this complete list, only 1,954 occur five times or more, and if we note the total

number of occurrences of the remaining words (approximately 2,750), we find that the 1,954 furnish a vocabulary for nearly nineteen-twentieths of all this amount of reading. I then made a study of some similar sections of Latin authors, to wit: two books of Caesar's *Bellum Civile*, the *Pro Roscio Amerino* of Cicero, and five books of Ovid's *Metamorphoses*. I found that of these 1,954 words fully 90% were found in this second group of authors—thus showing clearly the universal value of the words handled.

If, then, a child knew approximately these 2,000 Latin words, he would have at hand fully nine-tenths of the total vocabulary of any Latin author of literary value with whom he would come in contact. About half of these 2,000 words are peculiarly Caesarian in the sense that they occur five times or more in Caesar. Cicero adds comparatively few—little more than 150 of this list that occur five times or more in the six speeches; but a considerable number of words that occur less than five times in Caesar are met with in Cicero often enough to make their total number of occurrences five times. It is therefore quite possible to require of a student that at the end of his Caesar year he should be acquainted with 1,000 Latin words, that during the Cicero year he should add 500 words, and that at the end of the Vergil year he should increase the list by another 500.

Now, the best method of teaching this vocabulary is, of course, a difficult question. The main point of the present paper is to show that the range of the Latin vocabulary is narrow and that it is within the power of the ordinary high school pupil to come up for examination for college with a sound knowledge of this vocabulary together with a certain knowledge of forms and syntax. Indeed, if during his course he has been trained to use this vocabulary in sight translation, it ought to be possible to test at examination for entrance to college his mental capacity as well as his knowledge. We all know that many candidates who pass the examination prove to be intensely stupid in college and to be students who should not be in college at all so far as their mental powers would indicate. But, if we set before them a test which will show their capacity to handle the knowledge that they possess, we shall be able to test their mental calibre, and this should be the essential point in every such examination. Such a test could be a passage of Latin not previously seen, in which those words that do not occur in a definitely required list should be interpreted for the candidate. He should then be required to translate this sight passage with practical accuracy, and the examination should be as severe as it would be in an examination in mathematics, where the problem given is intended to test

¹ This paper was presented at the meeting of The Classical Association of the Middle States and Maryland, at New York, April 27, 1907.